

M-218

M-218 Tuesday May 9, 1961

Played on Thursday January 11, 1962

Robert and Hilda Gardiner
Ruth Axelrod
Susan Wein
Eileen Wright
Don and Lita Harrison
Lotte Karman
Robert Schoenholt
Terry Owens

QUESTION: (Sydelle Keisler) God has only the punishment and reward meaning for me. I find that difficult to accept and to establish an adult understanding.

ANSWER: God has many sides. Do you think He would help you? Who would help you? Something internal. Could you call that God for a little while? Call it your real self. There is something in you that you can listen to, that you can pray to if you are quiet. In order to try to relax, I drain my mental activity and my feelings also. I don't want to be occupied by that. I have a feeling about myself and a realization that I am alive, that I am looking for meaning for my life. I try to relax my body. Something in me must give the command. I would like to find, to uncover the aim of my life but I can not do that in ordinary life. I have to first take away the various things that interfere. I must be interested and have a wish. If you have had no such moments then life is not worthwhile from our standpoint. I am talking about something that is not satisfied so that you can be a question mark for yourself. Then you can establish a certain rule or conduct for your life. But it won't be clear unless you can put yourself in a condition in which you can find out. You must prepare. God will only know when you are in a condition to receive. If I want to come to myself I have to learn how. After two minutes I will want to get up, I will tighten up, get thoughts in my mind. You must come back constantly to your purpose. Then you can be open. In prayer there should be nothing but the wish to be, but all of me must wish. I must put myself in a posture that indicates the seriousness of my wish. After an hour you may know something. It will never come unless you do it. There are other ways to find God. In great activity (I want to do it correctly so my mind must have certain intelligence to direct my body's behavior) I become united, one person, i.e., that all my little personalities are eliminated and in place of them I am one, doing something with all of me. In that process I can find God. Another way is to remain quiet under the influence of something I believe in and which effects me. This can be in the form of music, the blue of the sky and nature (provided I am open to it), or a moonlit night. I can then be effected as if I become part of it and yet realize my smallness. Another way is to see an unselfish sacrificing act on the part of a person; to see that which comes out through the eyes of a little child - the soul of the child. These things can effect. It depends on how I am. I try to find the "Golden Stag". I will hunt for it if I have the yearning and the willingness to receive. No-one can give it to me. In order to live religion, the proper attitude is required. God will help me only if I go to the bridge. Otherwise I will be completely subject to the laws of nature.

QUESTION (Ruth Axelrod) It's been almost four months since I've spoken in the group and I feel it's time to speak now. I have difficulty deciding on what to report. I have a great deal of material. Last week I decided that I would speak tonight and so at the end of each day I made notes on what the day was.

ANSWER: The difficulty is not to formulate but to make a statement. It's not the material that counts but the effort. It is good that you let other people hear and that you don't care. The main point is to have spoken and that is good. But you make it difficult and you are tense. Life is not simple but we make it so much more difficult than it is. Don't live in fear as though life is the sword of Damocles. Life needn't make me tremble. I come to myself. I say, "Here I am." Conscience is like God which speaks in a foreign language and in a tone that I can not hear. I can not hear it if I am tense. Here I am. I am alive. I want to look for something worthwhile and I tell my body not to interfere, not to be tense. In this way I will learn the language of my conscience. Simplicity must be maintained and the result will be that I can speak in the group. The attempt counts. Next time you speak maybe you can be fluid.

QUESTION: (Mr. Kingstone) I find a stumbling block in my development. I thought I was religious but I can not accept a certain cruelty against people, that they suffer. I can not understand this.

ANSWER: Do you think that God does that? There must be a reason for it. When I accept myself it includes everything about me, the totality of my behavior. Every time however I am in a different facet and I forget what I have accepted before. I have to learn to see myself as if I see myself in all moments when I see myself; to include everything, to see all my 'I's, to change from facet to totality. When you experience something joyful-remember that you have experienced the opposite. By analogy, I say the same is true of God or infinity. But I can not conceive of the totality of all things. You have to include evolution in involution, the two forces that keep the Earth in balance, in equilibrium. What is involution? It is a force that breaks ~~an~~ down that what is for food for that what is lower. Evolution builds up that what is as food for that what is higher. I have a life force. I grow through breathing oxygen. This is balanced by the destruction of my life. In the beginning of my life practically everything is evolutionary. After a while the life force starts to disappear; cells become older and become material of a lower grade. If I don't renew it, it will stay under the force of involution and at death it is used for manure or for the moon. You must see destruction and cruelty as you are subject to it. That is necessary. Earth tries to reach the level of the planets, the emotional state of the planet is not developed. If organic kingdom works it can reach planetary level only if another moon is formed at the end of the scale. That means that it becomes automatically number four in the scale. This also means that positive absolute and negative absolute are the same, that involution and evolution are the same. Organic life is a body; its cells are made up of human beings. Mr. Kingstone; I don't want to see it in myself.

ANSWER: Because it harms you. You are identified with other people's suffering. When you suffer for others it is cheap suffering. It is sentimentality. When I see my own idiosyncrasy and my laziness I don't suffer because I am asleep. I don't want to face it. Don't bring Christianity to the heathens. All the missionaries should be called home. Work here. Work now. When I face myself I gain something that is completely different. I can then live between the conflict of evolution and involution and not be identified with either. I must have both within and keep them apart. That is neutralizer. Neutralizer can see both; then unity is created.

QUESTION: (Louise Chasens) I don't bring work into ordinary life with people.

ANSWER: It is too difficult. It is higher mathematics. Do only things that are within your means. Be clever. Start in your own domain. Not what you are but how you are. I become aware of my body doing certain things. Where am I? By doing small things, level can change. Then you can have something that can make you be different when you are with people. Everyone who is mechanical is constantly losing energy. If you could have the proper attitude you could pick up this energy by being awake. Look at people as a means of furnishing food. Identification is as though part of you is in the other person. Be instead within yourself, remain awake and you will find energy. But start with little things; alone in your room, walking slowly, picking up a spoon, sensing food in your mouth. Remember yourself as you do it. A man is a being who does, not who thinks or feels or says 'Lord, Lord.' Don't bite off too big a piece. You will choke on the desire to work. I always can do something. I can constantly convert my thought into actuality of being awake even if only for a moment. The Fakir, the Yogi, the Monk need time. The fourth way doesn't take time because objectivity is timelessness. Self-remembering is timeless.

QUESTION: (Despina) I've been engaged in trying to work and it has taken

various forms where I've come to see that I can become indignant, apathetic, etc. Something curious happened. I found a job which I wanted very much. I was in a state which I hadn't been able to produce for myself, somekind of quietness. It took this form: I was sitting down, having to talk on the telephone and find a job. I had a feeling of being struck from deep within. I saw my right arm. Then I went in the other room and looked in the mirror. I didn't know who saw what.

ANSWER: Is this work? Let's stop here. This is a description of a state which connotes objectivity. It is an hallucination, not work. I warn you because if you believe it is work you are on the wrong road. Tomorrow as you walk to the bathroom after getting up, try to be awake. Make this attempt every day and next week talk about that and nothing else.

QUESTION: (Wesley Goulding) About three weeks ago I reported on my great burden. I'm not carrying it. I never was. I was to wake up at the time when I thought I was carrying a burden. The result was that I saw almost completely the opposite.

ANSWER: Does he carry a burden Rhoda? Is he light or heavy?

RHODA: Sometimes one, sometimes the other.

ANSWER: Yes. In your state of colored glasses you prevent yourself from seeing yourself as you really are. You must go against this. You must say in words, "I will not allow myself to be unhappy." Tell three jokes in the morning before breakfast. On Saturday night with Gurdjieff, after the bath, everyone has to tell a joke, the dirtier the better. It is to put oneself in unusual conditions, to loosen oneself up, and not to crystallize, not to get like rust which has to be chopped out. Some of our attitudes and behavior have already to be chiseled out. Who will chisel? your "I".

We need material with which we can work tomorrow. We must apply the ideas in out head to our life. You've got to destroy your body by using it to build up something more worthwhile: the second body. This is the purpose: to rebuild like the phoenix.